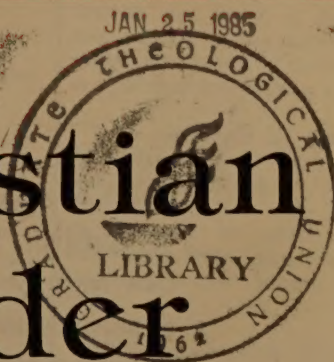


Christian Order



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Please be so kind as to read the editorial, "Silver Jubilee"; then renew your subscription as promptly and as generously as you can this month. I would be so grateful if you would please do this.

Paul Crane, S.J.

Cum Permissu Superiorum

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If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

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Christian Order

EDITED BY

Paul Crane SJ

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Silver Jubilee

THEY say that the best things in life are free. They are often forgotten. I do not know exactly why. It could be that we simply get used to them — like the air we breathe — and take them for granted.

Be that as it may, the point I would like to make at the outset of this Editorial is that, when I sat down to write it, I realised with something of a start, that this was the last number of Volume 25 of *Christian Order*. Which means that *Christian Order* has been in circulation for 25 years; which means, once again, that this is the Silver Jubilee Number of this Review. This calls, I would suggest, for something of a celebration. And why? Because we have been through some hard times to get this far. I will leave the details of those times alone. No names, no pack drill. Some of them have been very tough. They seemed to drag on endlessly while they plagued me. In retrospect, however, the whole period of twenty-five years seems to have gone by in a flash. My main reason for thankfulness is that *Christian Order* has survived what has been a most difficult time for all. Where other periodicals have gone down in circulation or out altogether, *Christian Order* has not merely survived, but gone up. Circulation, at the time of writing, is bang on the 10,000 mark.

And let me point out straightaway that this is due not only to the promptness with which so many renew their subscriptions — this makes an *enormous* difference finan-

cially, given the present price of postage — but to the really wonderful generosity that has accompanied so many renewals. This is what has saved me in the past. Because of it I have decided — trusting completely to your kindness — not to increase the present price of a subscription to *Christian Order* despite rising costs of production. This, in celebration of the Silver Jubilee.

Some would call this foolhardy. I do not. I know your generosity and I know you will help me through the prompt renewal of your subscriptions; at the same time, also, giving what you can by way of an “extra” added to your subscription. This way, with your generous help, we shall survive.

Meanwhile, the magazine is spreading its wings, reaching out far and wide. To no small extent this is due to those of you who have sent gift subscriptions, either for a friend or for the Editor to dispose of as he thinks best (please see the enclosed Gift Subscription form). As a result, *Christian Order* is getting into the hands of hard-pressed priests in mission lands, to say nothing of lay men and women in those countries, who are extremely happy to have it. I know because they write and tell me so. And not only readers who are far away, but many here at home, who write and tell me how much it means to them and how they appreciate it. And others, too, who have picked it up somewhere, send a subscription and say, “Why didn’t I know *Christian Order* before. It is just what I have been looking for”. I think there are a lot more of these. I want so much to get at them. Help me to do so, please, by the continued generosity of your prompt renewals and by introducing *Christian Order* to your friends. The magazine is going steadily forward. Its progress will be still more rapid with your generous help.

Once again, this year, I would like to wish you all blessings at Christmas and during this coming year. Thank you all for your magnificent support. And please remember *Christian Order* and its Editor in your prayers. He does not forget you.

With the kind permission of Editor and Author, we reproduce from the Salisbury Review, Autumn, 1984, the following article by Sir John Biggs-Davison, M.P. Its reading will prove a rewarding experience.

A Theology of Politics

JOHN BIGGS-DAVISON

THE Creeds tell us that Jesus Christ is God. No wonder, then, that He was such a puzzle to his earthly contemporaries. The artisan's son from Nazareth was not only a puzzle. He was a shocking disappointment. In the parlance of the modern Left, He was 'irrelevant'. His Kingdom was, and is, not of this world. During His long fast in the desert, Jesus spurned the Satanic temptation to set up a world government. The God-Man was total liberator, but He was no freedom fighter against Roman colonialism. His mission was to set men free from all that made barriers between man and God. He dashed the hopes of the 'Palestine Liberation Organisation' of the time. 'We trusted that it had been He who should have redeemed Israel'. Jesus was a revolutionary; but his revolution, too, is not of this world. Hence the terrorist Barabbas had more popular appeal.

Although he was tortured to death as an agitator, Christ incited no one to rise against Rome or to overthrow the oppressive social order in Palestine. His precursor, John the Baptist, preached to Roman Soldiers, but his message was not 'Troops Out'. John cautioned the legionaries against coercing people or setting them up on false charges. Let them be content with their pay, rather than extort fringe benefits by taking bribes.

Two centurions appear in the Gospels. What mattered about these two "colonialist pigs" was their recognition of the Lordship of Christ. One was a disciplinarian and a paternalist: he built the subject Jews a synagogue. The centurion in charge of the Crucifixion saw in the condemned "criminal" the Son of God.

Christ left Caesar on his throne and Pilate on his

judgment seat. He directed his call for the relief of poverty and the rejection of riches not to the Jewish rulers or the Roman authorities but to individuals spiritually encumbered by the love of material riches. The rich young man told to sell all that he had and give it to the poor could only have sold it to other rich men. The early Church, like religious orders since, had goods in common; but no one compelled them by force to give up their possessions. We hear of no Christian campaign against the frontier wars of the Empire — no Christian demand for "Peace with Parthia".

It was the Jews who described the Christians as having turned the world upside down. So they had. Towards the imperial power they were loyal to a fault. They rendered to Caesar, as their Master had taught them. "Honour the king", St. Peter commanded, and the King in question was Nero. St. Paul declared that "the powers that be are ordained of God". Yet these revolutionaries of the Spirit changed men and women and children and then — in that order — a pagan empire into Christendom. Adoration of the Virgin Mother inspired a true liberation of women. You may search the New Testament in vain for an attack upon the institution of slavery. All you will find is St. Paul's prescription for good employer-labour relations; but his assertion, and the Church's, that in Christ there is neither bond nor free led slowly but surely to emancipation.

Render to Caesar. But also render to God. "We ought", St. Paul said early on, "to obey God rather than men". Thus St. Thomas More died, as patriots should die, "the King's good servant, but God's first".

In defending her rights and the moral law, in defining the bounds of justice and injustice in the social and economic order, the Church must take at times a stand that is political. Pope John called for the re-affirmation of the social doctrine of the Catholic Church as "an integral part of the Christian conception of life". He proclaimed, in particular, the principle of subsidiary function, of subsidiary, against the conception of property and power in the hands of private monopoly or public authority.

In his Encyclical, *Mater et Magistra* of the 15th May, 1961, Pope John re-affirmed Pius XI's teaching on the subject:

‘Just as it is wrong to withdraw from the individual and commit to a group what private enterprise and industry can accomplish, so too is it an injustice, a grave evil and a disturbance of right order, for a larger and higher association to arrogate to itself functions which can be performed efficiently by smaller and lower societies. Of its very nature, the true aim of all social activity should be to help members of the social body, but never to destroy or absorb them.’

Moreover, Pope John made clear that the principle of subsidiarity applied equally to the relations between the United Nations and other world bodies and nation states.

That the Church should be confined to the sacristy has been the demand of despots, of Nazis and Communists. In democracies, too, one hears the complaint that the Church should not meddle in politics. For many nowadays the Church is wrongly equated with the bishops and clergy; and as a rule they should be busy enough preaching, teaching and administering the sacraments — doing what lay folk cannot do — whereas, to quote the Second Vatican Council’s *Lumen Gentium* of the 21st November 1974, described by the new Pope John Paul II as the Church’s *Magna Carta* (a winning gesture, that, to the Commonwealth and the United States !),

‘the laity, by their very vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them to the plan of God’.

Hence, unless the Campaign for Nuclear Disarmaments is non-political, which is hard to believe, Monsignor Bruce Kent is in breach of the revised Canon Law of his Church.

But to keep religion out of politics, or indeed business or Trade Unionism, can amount to keeping religion out of religion. Industrial “action” in breach of contract, strikes in hospitals that endanger human life, raise serious moral and religious questions; but what guidance comes from churchmen so free with their counsel and comminations on immigration policy, race relations, and Southern Africa? With difficulty, the Christian Church developed a doctrine of the just war. But although some clergymen want to turn a white collar union into a dog collar union as well, we hear no doctrine of the just strike. I am not asking for a Christian political programme, least of all from the World

Council of Churches, but for principles for Christians to apply to politics — that is, to the day to day politics in which they must live, rather than to the posturing politics of ideology. Pope John Paul I urged Christians not to be so bound up with the Third World as to have no time to think about the next world. He meant that our salvation depends upon the tests which confront *us*, and not upon our response to distant and uncertain conflicts.

There will, inevitably, be tension between Church and State. The Church's halo will be the hatred of the world. The Lord said it would be so. There will be a running fire along the fuzzy frontiers between the realms of God and Caesar. There will be demarcation disputes over education, divorce, abortion. Pope Paul warned his Synod of Bishops on the 11th October, 1969, that

the Government of the Church must not take on the appearances and the norms of temporal regimes, which are today guided by democratic institutions that are sometimes irresponsible and given to excess, or by totalitarian forms that are contrary to the dignity of the man who is subject to them; the government of the Church has an original form of its own, which aims to reflect in its expressions the wisdom and the will of its divine Founder.

There are clerics and laymen who argue that a Christian must be a Socialist. I do not contend that a Christian must be a Conservative. However, as a Christian and a Conservative, I find the Tory philosophy of the family and the diffusion of ownership, to the end that men and women may be the responsible beings intended by their Creator, consonant with the neglected papal encyclicals I have quoted, and indeed with much that William Temple taught. 'Man', Disraeli said, 'was made to worship and to obey'. If he will not worship God, and try to obey Him, he will worship instead such idols as Mammon, the State, or man himself. He will become a materialist or a humanist, but in all probability not a Tory.

The moral truths which Socialism encaptures are not alien to the Tory, who rejects equally the extremes of economic liberalism and of collectivism. Thus Christianity inspired the Tory social reformers of the last century. Some were Evangelical, others Tractarian. Their insistence on

the responsible stewardship of property was of the essence of Christian social teaching. Marx and Engels acknowledged the Disraelian criticism of 'two-nation' society. There was common ground here with the old Christian Socialism. Nowadays, however, the Marxist lecturer replaces in Parliament the Methodist lay preacher and there are fewer Socialists to remember the words of Archbishop Temple, himself a Labour Party supporter: 'No form of organisation can save men from sin; and sinful men will pervert any forms of organisation'.

Throughout history, however, churchmen have toadied to the trendies. They have fawned upon emperors, princes and dictators. In the Communist East there is the Church of Collaboration and the Church of Silence—and of glory. In a defeatist West, the Church is tempted to ride with the Marxists on the crest of their wave of history.

The Anglican theologian, E. L. Mascall, observes in his book, *The Secularization of Christianity*, that

It has been a frequent trait in Christian theologians down the ages to commit themselves wholeheartedly to the fashionable philosophers of their day, while passing severe judgments on their predecessors for adopting precisely the same attitude.

Teilhard de Chardin, the in-guru of the 1950s, misapplied the Darwinian theories and ploughed up the soil for the Marxist sowers. Christians entered a dialogue with Marxists. It proved a one-sided dialogue. Trained Marxists know their 'a-theology' inside out. They take advantage of the reaction against a self-regarding piety and 'never-on-weekdays' religion that failed to prove faith by works. Over-reaction, over-emphasis of the Social Gospel has, however, reached the lengths where churches become little more than agencies of Oxfam, Shelter, the United Nations Association—or unqualified off-shoots of the Welfare State. In some of the foreign missions they now preach 'development' rather than the Gospel. Of course, the missions should feed and heal, as did Christ. Man does not live by bread alone; but he needs bread. He is body as well as soul; and God became flesh. Nevertheless, the Welfare Church, and radical religion, will, the late Cardinal Daniélou predicted,

be set aside, and rightly so, since there have always been Socialists, teachers of morality and organisers of society: they have rendered service, but they have never saved anyone.

It is dangerous, as T. S. Eliot warned us, to '... try to escape from the darkness without and within, by dreaming of systems so perfect that no man will need to be good'.

Indeed, those who strive to make Heaven on Earth may end by turning Earth into Hell for, in Montaigne's words 'he who plays the angel plays the beast'. Disbelieve in Original Sin, believe that man can be perfected once he is liberated from his environment, oppressive rulers, outdated "structures", or the alienation of a class society, and you are on a course that leads logically to clinics and camps for the awkward, and liquidation for those who will not be taught. For those embarked on such a course, that only is moral, which serves the revolution.

What music for Muscovite ears when "Christian Marxists" — a clear contradiction in terms — attempted to synthesise the Gospel with the dialectic, the eschatology of proletarian revolution, with the Apocalypse, the Manifesto of those two Hebrew false prophets, Marx and Engels, with the *Magnificat*! How the Kremlin must rejoice to see "Liberation Theology" pervade Christian bodies and dominate the World Council of Churches — all ultimately financed by the people in the pews! The WCC and its constituent denominations—Rome still, thank God, holds aloof — have shown small sympathy for the Christians embattled in the Lebanon, since they can be dismissed and decried as "Rightists". As for Southern Africa, the WCC programme to combat racism appears to be directed to the installation of racist regimes in both Zimbabwe and Namibia. Why should it be a Christian aim to back movements that have atheist Russia behind them? What is so Christian about the massacre of missionaries, and the abduction of mission children for their political perversion? If anything, Christianity now needs a programme to combat the World Council of Churches, its anti-white racism, and its far more destructive "classism", which causes it to look for, and to take the part of, only those whom it can see as "oppressed".

The Bishop of Demaraland was reported as saying that he would rather live in Cuba than in Britain. One thinks sadly of such clergy, who are not so much shepherds of God's people as herdsmen of Gadarene swine. A revolutionary Basque or Latin American priest may take to the mountains, their comfortable British equivalents, to the demo in Trafalgar Square. But in each case such priests fear abandonment by the multitude and the loneliness which their Master knew. Hence they adjust the eternal to the fashionable.

There is nothing new in this treason of the clerics. The Church has known worse times than these and as St. Paul instructed the Ephesians,* "This may be a wicked age, but your lives should redeem it". Those who stand do not stand alone. Angelic powers fight for them. The true shepherds make fewer headlines; but in offering bread, not a stone, they attract those who have the heart of the matter in them, those who must understand that to serve the Kingdom of God you must swear allegiance to its King.

Why do so many younger people learn contemplation from Hindu mystics? Why do charismatic and fundamentalist exaggerations abound? Because of a widespread hunger for the bread of sacred mystery, the fulness of liturgy and the certainties of revealed truth proclaimed by a Church that speaks as did its Founder, "with authority". Not only Roman Catholics took hope and courage from the election of a Polish Pope—a pastor of deep spirituality who had been tested and toughened by Nazi persecution and has wonderfully withstood the more subtle pressure of the Marxist successor.

We have heard enough of a religion that is "horizontal"—reaching out fraternally to the world. A religion of love of neighbour that is not for the love of God is stunted and self-righteous. It is not Christian. At the same time, the "horizontal" and the "vertical", symbolised by those old spires that reached for Heaven, are not opposed: it took both to make the Cross.

* *Epistle to the Ephesians*, v, 15 (Jerusalem Version).

Anne Roche's Open Letter to the Holy Father, in anticipation of his Canadian visit, appeared first in the *Toronto Sun* for July 12th of this year and then in *The Remnant* for August 15th. Readers will recognize the writer of this letter as Author of *The Gates of Hell* and an occasional and prized contributor to *Christian Order*.

Letter to the Holy Father

ANNE ROCHE

HOLY Father : It has been announced that the speeches you will give here have already been written for you in Canada and that you will work on them in August at Castel Gandolfo. Canadian Catholics have already been told that your visit will be "pastoral", just a family reunion where "our brother in Christ John Paul" will help us "celebrate our faith". In other words, you've been warned not to say anything that might embarrass the Canadian bishops. The schismatic side-show that calls itself "the Canadian Church" means to muzzle you.

We already know that you will be expected to endorse the Canadian episcopate's radical shift to the Marxist left, especially the most recent venture, *Ethical Reflections On The Economic Crisis*. If you can be got to speak approvingly of it, this will mark a major victory in the campaign to, as Gregory Baum puts it, "delegitimize the existing order in favor of a radical socialist order".

Baum is one of the ideologues behind the statement and a leading architect of the Canadian bishops' bolt to the left. Baum hopes that the expectations raised by the statement will make your September visit to Canada "the Pope's most progressive visit anywhere". Peter Hebblethwaite, the ex-Jesuit who so cordially dislikes you, writes of Baum's scenario : "It just might work".

It just might. So I thought I would, in the name of all disenfranchised Canadian Catholics who feel like me, respectfully mention for your August homework some

points about "the Canadian Church" that are probably not included in the speeches you've helpfully been supplied with.

Did the bishops tell you that the majority of Catholics no longer go to Mass? The bishops blame this on the Church's teaching on birth control, but of course you know that they have, since their Winnipeg statement in 1968, said we could disobey this teaching. Did they tell you that their official, nationally imposed *Canadian Catechism* has produced a generation of Catholic illiterates?

Did they tell you that they have abdicated their authority to a parallel hierarchy of dissident academics and bureaucrats who now write and enforce Catholic policy? That this parallel government appears to believe neither in Christ's resurrection nor in ours? That when it prays "Thy Kingdom come" it has an earthly paradise, something of the order of Nicaragua, in mind?

I suspect you won't have been briefed either on the situation in the Catholic academy, where heresy is being taught at all levels, most dangerously in the seminaries. We know how concerned you are about the spiritual health of the priesthood. Did anyone tell you how the scandalous moral and doctrinal disorders at St. Augustine's seminary in Toronto were covered up in the recent whitewashing report?

Platitudes on peace have been written for you to utter. Holy Father, you of all men know what a peace priest is, or a peace bishop. You ought to see the company that the priests and nuns in the Catholic peace movement keep. You ought to see them marching with the Communist Party of Canada, guerrillas from El Salvador, homosexuals and lesbians, the PLO, pro-abortionists.

The beautiful Masses you celebrate here will be a far cry from the sacrilegious circuses many of us have to endure. Have they prevented you, as they have us, from praying in Latin? Could you ask them to explain why I had to remove my child from first-communion class, because neither the parish nor the school would prepare her for first Confession? Did you know that they're just waiting for you to go home to introduce a radical change in the Communion hosts?

Did Archbishop Fortier of Sherbrooke, Quebec, divulge why, during a United Church ordination in his own cathedral, he received Communion from a newly ordained woman minister? Has Cardinal Carter explained why he backed the new Charter of Rights, over the appeals of the anti-abortion movement, which proved that it would worsen the position of the unborn? When the chancery broke the news, members of the Liberal caucus stood on their chairs and cheered.

Holy Father, to those Catholics who remain faithful, no sight of recent years has been more heartening than your extraordinary solitary re-catechizing of the world during your travels. You have single-handedly dispelled the deliberate confusion created by the revolution which followed upon the Second Vatican Council. Whether we accept it or not, we are all once more clear about what the Catholic Church teaches in Christ's name.

When you were in the United States, you reminded us that "human life is forever". The Catholic Church in Canada is in danger of forgetting this. The Gospel has been demythologized, or rather, remythologized, into a set of metaphors for political and social justice.

In Canada, the media will be hostile, the parallel hierarchy will troop to denounce you through it. The historic teachings of the Church will be dismissed as the private hangups of a reactionary Polish Pope. But speak to us as you do to Poland, over the heads of the princes of this world. Speak to us of the Resurrection and the Life. No nation ever needed it so much.

Holy Father, with all our hearts we welcome you to Canada. May you live a hundred years.

Yours devotedly,

Anne Roche.

We are privileged to reproduce here the address given by Count Neri Capponi at the Annual General Meeting of the Latin Mass Society last May (1984). Count Capponi, of Italian and Scottish descent, is a lawyer of both civil and ecclesiastical law, a member of the Holy Roman Rota and the Apostolic Signatura. He lectures in Canon Law at the University of Florence.

The Church in Italy

COUNT NERI CAPPONI

WHEN we speak of societies born to defend the Mass of the Old Roman Rite (incorrectly called "Tridentine") and its celebration, you must consider that the Latin Mass Society of England and Wales lives in a situation of privilege. Thanks to your Martyrs, who died for the Mass—the old one, not the new—and to Our Lady whose Dowry your country was once called, you were accorded an Indult by Paul VI. The "English Indult" is also known as the "Agatha Christie Indult", so called because your great Archbishop of Westminster, John Carmel, Cardinal Heenan, was instrumental in drawing up a petition to the Holy Father for the preservation of the Old Rite which was signed by a number of very prominent people of all religions: scientists, peers, writers, bishops (anglican) etc. He presented it to Pope Paul whose glance passed, unmoved, over all the great names but stopped suddenly at the name of the famous writer of detective stories and said: "Ah, Agatha Christie" and gave the Indult. Of course, the Indult is a nonsense because you cannot *allow* what is already legal; but it serves its purpose in an era of profound illegality in the Church. Because of it you have been able to keep the Mass of the Martyrs alive and, around it, have built a strong and widespread movement.

Italy's Ineffective Reaction

The rest of the world is less fortunate and, among the rest of the world, lies Italy. I will now try and give you a

picture of my country's reaction—or rather lack of effective reaction—to the ambiguities of Vatican II which have led to the post-conciliar crisis, especially in the liturgy and in the teaching of Christian Doctrine. Of course, lack of effective reaction is, in the first place, due to Italian congenital scepticism and individualism which make any corporate and concerted action very difficult. Italians have many qualities: they are wonderful family people; they love children; they are industrious; they can be very brave if they believe in a cause and are well led; but corporate effort seems difficult for them to achieve. Quite apart from these Italian characteristics of scepticism and individualism, there are other more objective reasons which lie in the culture and history of my country.

To give you an idea of how things are now. Una Voce has been operating in Italy since 1967 but results have been negligible. Membership even today does not exceed 470 and Una Voce is practically non-existent in Southern Italy. At the same time, we know that a lot of people are discontented with the liturgical revolution and bishops like Cardinal Siri of Genoa deplore the new Mass but go on saying it out of "obedience" (obedience to whom and to what we do not know!) Mass attendance has dropped, mainly as a result of the liturgical revolution, from 60% in 1959 to 20% in 1984. The same discontent can be said to prevail over the new catechism.

Reasons for Ineffective Reaction

The first objective reason for lack of effective reaction, as far as liturgy is concerned, is due to the fact that in Italy the liturgical revolution has been, on the whole, implemented with moderation. We have had few abuses and the rubrics are followed. The translations of the texts are bad but accurate as far as the Italian language is concerned and, generally, priests celebrate Mass with dignity.

With regard to the teaching of Christian Doctrine, the neo-modernist wave has reached us later than in other countries and, therefore, seems to have been less virulent. The new catechisms, even if generally vague and sentimental, do not contain positive heresies; errors are there by

omission. I believe this is not the case as far as the catechism for young children is concerned, in which positive errors can be found. If we consider the texts for religious instruction in schools some of them are definitely bad. In the one my son was using I found that Christ was depicted simply as a wonderful man and a guerrilla leader against the Roman domination in Palestine. I immediately wrote to Cardinal Oddi who gave me sound advice. I went to the headmaster and talked to the teacher—a good orthodox young priest who had never bothered to read the text book. They both agreed with me and the text book was changed. It had been introduced by a previous priest who, I believe, subsequently left the priesthood.

Ecumenism (in its wilder form) has little chance in Italy because protestants and orthodox are very few and, except for the week of prayer for Christian Unity, Catholics and non-Catholics see little of each other. Ecumenism is, therefore, a rather vague and sentimental affair generally exercised at a distance.

These are some of the reasons why reaction to neo-modernism in the liturgy and in doctrinal questions is rather tepid in Italy.

Further Reasons

Further reasons for the apathy must be found in the origins, nature and development of Italian Catholicism. Problems that must be faced differ considerably between the North and the South. Italy is very long; it goes from Central Europe to Africa which means that there are immense differences of climate, race, culture and history between the various parts of my country. That is why generalizations in this field are bound to be inaccurate. Furthermore, and above all, the Italians are a non-liturgical people. Their religion is mainly expressed in blessings—from cars to apartments, festivals, processions, pilgrimages especially in the South. The Mass, therefore, takes a secondary place and what happens to it does not concern people overmuch. This can be said to be the natural result of the long struggle with paganism which lasted many centuries. The cities were Christian by the sixth century;

but the countryside took another four hundred years to convert. It must be remembered that paganism in my country was associated with a highly developed and sophisticated civilization. This was not the case here in England where paganism was primitive and, therefore, it took less than a hundred years to convert the whole country. So, paradoxically, when England was wholly a Christian country, the countryside in Italy still had strong pockets of pagan resistance. This caused the Church to make a lot of compromises so that often the statue of the god or goddess was replaced by that of Our Lady or some saint—but the festival remained.

Other reasons for the apathy can be found in the following points:

a) Practically no Italian, except for very few, has died for the Faith since the persecution of Theodoric the Great in A.D. 526. Also, we have never known Protestantism and, therefore, are unable to appreciate fully the protestant elements in the new liturgy.

b) The quality and mentality of the Italian clergy and church.

In my country to become a priest has for centuries meant entering a powerful and rich establishment with social and economic advantages. Also, owing to the growing detachment of the upper and middle classes from the Church in the last hundred years, most of the recruitment for the priesthood has come from the more underprivileged sections of society whose members, as a consequence, achieved social promotion; hence, of course, the immense problem of false vocations and a tendency to disregard more spiritual matters. Furthermore, education in the seminaries was often not up to standard.

A "Political" Church

The final reason for this ecclesial apathy (and sometimes ambiguity) can be traced to the fact that the Italian church is, to a certain extent, a "political" church.

First of all, one must realise that the Popes have been princes for over a thousand years with a State, a court, an army and a navy. The Romans still regard the Pope more as their prince than their bishop.

Secondly, one must not forget that Italian unity was achieved against the will of the papacy by dispossessing the Pope of his States by force of arms. The means used to achieve this unity were very unsavoury but, once something of that importance has happened, it has come to stay and it is unrealistic to oppose it. The only real principle at stake was the political independence of the papacy and that, if the Holy See had had any sense, would have been easily negotiable. As late as August 1870 (Rome was taken by the Italians on 20th September 1870) the Italian government offered to recognise papal sovereignty over the Leonine City—a larger area than the Vatican City which included the Vatican; but the Pope refused ! So the Roman Question started; which was to have such dire effects on Italy and the Italian Church. The King of Italy, the Italian Government and Parliament were all excommunicated and Italians were forbidden to vote. The Pope proclaimed himself a prisoner of the Vatican; the State responded by making life difficult for Catholics. Monasteries and convents had already been dissolved in 1867. The quarrel lasted for 60 years and, to illustrate the kind of situations which arose, this is what happened to the scion of a Roman princely family who was an officer in the Italian army fighting in World War I. Every time the young man came home on leave he had to change in the porter's lodge because his father would not allow the usurper's uniform into his house ! As far as the Church was concerned, among the apparently more favourable results of the end of the Pope's temporal power and the establishment of Italian unity one can list :

a) A strict political control of the Catholic laity by the Vatican in order to organize the so-called Catholic extra-parliamentary opposition against the Italian State and, later, when Catholics were allowed to vote, in order to control organized Catholics for the furtherance of the interests, political or otherwise, of the Holy See. This attitude was resented by some influential members of the "Catholic Movement" who, as a result, rebelled against clerical influence and ended up modernist heretics. So much heresy in Italy has political roots and is ultimately provoked by the clergy.

b) For the first time the Pope, as Primate of Italy, was able to exercise his primatial rights over the country; powers that had always been curtailed by the various Italian princes, whereas no control could be exercised by the excommunicated and anti-clerical King of Italy. This allowed the Holy See to impose strict control on the Italian Episcopate and, furthermore, careers in the Vatican, until then the monopoly of the clergy living in the Papal States, were thrown open to all Italian priests and bishops. This provoked, in the Italian church, a courtier mentality where the prince's whim carried more weight than a reasoned order given in the name of Christ; and bright pliable young priests could make a career if they interpreted, with sufficient speed, the wishes of their superior. When, after 60 years of quarrels, a treaty and a concordat were signed by the Italian State and the Holy See creating—at last—the Vatican State, assuring the free exercise of the Catholic Faith and endowing the Church with many privileges, the Church re-acquired an immense force in Italian life, it became what Father Crane would call “a protected” Church. This was even more evident when, after Italy had lost the war and had become a Republic, the Catholic Party—the Christian Democrats—won an overall majority in the Italian parliament. The pole of moral attraction, which is the role of a constitutional monarch, was in fact, if not in law, taken over by Pope Pius XII; which made people remark that the allied armies had reconstituted the Papal States and extended them to cover the whole country. Italian Prime Ministers in those days would ring up the papal Secretariat of State before making any important decisions; candidates for election in the perpetual majority of the Demo-Christian Party would be approved or disapproved by the local bishop; and the episcopate, together with the Holy See, could condition political decisions in parliament. This could not but breed, in the long run, a growing opposition even in the Catholic laity.

Italy, in the meantime, was undergoing a great economic and social transformation which secularized the country. The Church—no longer a “protected” but a “dominant” Church if ever there was one—slept a long, contented slumber in a general atmosphere of conformity and stag-

nation. Then came the whirlwind of the Council which found so many thinking Catholics in Italy on the side of the progressives, as their grandfathers had been, simply because of dissatisfaction with clerical rule and the general inefficiency of the Demo-Christian Party. This, to my mind, also explains why so many lay Catholic intellectuals are tepid about such issues as the Old Mass or the Pius X Catechism which they tend to associate with clericalism. In fact, one can say that Catholicism has been so politicised in Italy that to defend orthodoxy and the Tridentine Mass has been in certain cases, by opponents, arbitrarily associated with political reaction.

Disastrous Situation in the South

I must add that the situation in the South, as far as Church organization and the Mass are concerned, is even more disastrous than in the North. The characteristics of individualism, scepticism, lack of liturgical sense and so on are even more accentuated. Also, until 1861, the South was the only part of Catholic Christianity where the King (the King of Naples, as he was known) held the same powers as the English monarch had in the Church of England until Queen Victoria. The King of Naples and Sicily was, for about 700 years, *ex officio* papal legate having absolute control of the southern Italian Church. This meant that the area was practically cut off from Rome and received the reforms and the spirit of the Council of Trent, which restored the Mass to its proper place in Christian worship, late and badly. It is still a late medieval Church, that is, the kind of Church which was responsible for the Reformation. Its factual separation from Rome has made the clergy more independent; it has also often made them not infrequently lax and ignorant.

The Present Situation

What then is the present situation? We are certainly not in a good state. Italy is no longer a Catholic country. Our Bishops are, with notable exceptions, a rather anonymous group; but on the whole fundamentally orthodox. It is also unfortunate that our best clergy are generally absorbed by the Roman Curia. The Italian Bishops are now floundering like fish out of water trying to find their way in a new

secularized society. They are anxiously trying new ways to get through to the people; but until now they have only succeeded in drowning in a sea of words. The new vocations to the priesthood are generally better than in the past and I think there is hope, in the long run, in the new priests. Perhaps the whirlwind, even if it has impaired the social and political position of the Church, may produce good results if only bishops and theologians (even conservative theologians) would recognise that secularization has been favoured by discontinuing the celebration of the Old Mass. Millions of people have left the Church not only because of the changes in the moral temper of the country but also because of the new, confusing and ugly rites. Some ecclesial movements have since arisen in the Italian Church for the defence and promotion of the Faith, and have obtained the blessing of the Vatican and the Bishops but, although the goodwill is there, their ideas seem to be somewhat confused and vague. Catholic Action which has suffered considerably from the whirlwind is more or less in the same condition.

Apart from *Una Voce* there are other small movements of a traditional kind that favour the Old Mass and take a strong line on the new catechism. One of them is called the "Catholic Alliance" with about 1,000 members. Their main aim is the implementation of Catholic social doctrine; they are connected with some very competent and orthodox young priests. The Society of St. Pius X has two houses in Italy, one in Albano near Rome and one in the North. We work side by side as our views concerning the excellency of the Old Mass are the same, although we may differ in our judgement of the *Novus Ordo*. Some members of *Una Voce*, Italy would have liked our association to condemn the new rite, in its original Latin and in Italian translation, as heretical, with the implication that it was a mortal sin to assist at the celebration of the Pauline Mass. Apart from the unwisdom of such an action, had we taken it, such accusations against the *Novus Ordo* in its Latin and Italian versions are simply not true. The new Mass may be ambiguous, faulty and ugly but it is certainly not heretical. Furthermore, were it so it would mean that the gates of Hell had prevailed; which we, as Catholics, cannot accept.

Of course, the refusal of *Una Voce* to comply with this request has caused some resignations.

Summing Up

To sum up, I can say that the Italian situation is not so bad as elsewhere. Italians are deep down, generally very moderate in spiritual things. The situation is, however, worse than elsewhere because moderation prevents the formation of a healthy and determined opposition. Better a high fever which you get over in a few days than a low fever that goes on for months and weakens you more every day. A pessimist once said that Italy was ever so slowly and blandly sinking into spiritual chaos. I hope he is wrong. May St. Francis of Assisi and St. Catherine of Siena, our patron saints, see that it does not happen.

There may be signs of hope. The present Pope seems to have made some very good episcopal appointments. He has definitely stepped out of the arena of Italian politics and his message comes across loud and clear with no political undertones. The Italian Bishops are being urged to take on their responsibilities in Italian Church affairs, leaving technical politics on one side. Some action has been taken by the Vatican to ensure that the new Italian catechisms comply with clear and sound orthodoxy. As for the Mass, I think that, if the Holy Father officially declared that, in his Diocese of Rome, Mass in the Old Roman Rite could be said everywhere without hindrance, almost all Italian Bishops would do the same in their dioceses. The trouble then would be to find the priests because most of them have forgotten Latin!

I will end by quoting what Cardinal Siri, Archbishop of Genoa and a great Italian prelate, wrote to me in a very dark hour: "God permits all this because He alone wishes to save the Church in His own good time".

A CHRISTMAS ODE

Anciently in the Immortal Mind
Was planned Salvation of Mankind
Thro' His Sole-begotten Son.

What One more perfect could He find
His Word in purest flesh to bind

Than Her, Immaculate One,

Who all Her life remained

From sin unstained.

When to God's Plan She gave consent,

Miraculously as Her Groom

The Holy Ghost blessed Her pure womb,

And with the Son in swift descent

From Heaven's secret firmament

The Virgin, Mother made,

Yet ever-Virgin stayed.

Then in that God-mad-joyous Night —

When danced and sang His angels bright

Circling in celestial Light

In Shepherds' dazed and fearing sight —

Flowered that Virgin Rod :

(Rose of Divine Love Mystical !

Who thornless on a sacred Stem

Did bear a Bloom in Bethlehem

Fairer than Heaven's All !)

She brought on Earth Our Saviour-God.

Mary Ada George.

What follows is an answer to a query from a friend abroad as to the present condition of English Catholicism.

CURRENT COMMENT

The Catholic Church in England

RISING TIDE

THE EDITOR

MORE than most the English are steeped in tradition. This, I would suggest, is a vital consideration for anyone attempting to present a picture of the Catholic Church in England today. It explains the stubbornness with which English Catholics cling to the Old Mass and the persistence with which so many of them continue to call for its reinstatement, at least on a basis of parity of esteem with the New.

The Old Mass

The Latin Mass Society, formed with this aim in view and working under the Indult granted by Pope Paul VI to the late Cardinal Heenan, has seen a strong increase in membership over recent years. It now stands at approximately 4000. The increase has been accompanied by a widening of the areas in England where the Old Mass is said under Indult. As advertised in the Catholic Press, it would appear that the number of times it is celebrated in various parts of the country is several times a week; and not every Mass is advertised. What this signifies is a change of attitude on the part of the Hierarchy in this regard—from barely described toleration in some cases to what could be described as something more than grudging approval at the present time.

It could be that the Hierarchy's hand in this matter has been forced by the growing number of centres—now numbering 28—where Mass is said by priests of the Society of St. Pius X, founded by Archbishop Lefebvre. Additionally, there are other Mass Centres, outside the aegis of the Society, where the Old Mass is said. How many these are, I do not know. These centres have no quarrel that I know of with the Latin Mass Society, which operates under the Indult. The others, so far as I know, do not.

The Martyrs

Which brings me once again to tradition and the part it plays in the attitude or, better, reaction of the English to the New Mass and what they think of as its imposition on themselves. Their Fathers in the Faith suffered and died for the Old Mass. The martyrs of England and Wales suffered and died for it, praying for their Queen, their country and their Pope as they did so. They are numbered by the hundred and drawn from every level of the society that was theirs in those days. The Forty recently canonized by Pope Paul VI, as representative of the rest, included a Yorkshire butcher's wife, a Welsh schoolmaster, the premier Duke of England, Philip Howard, a magnificent old Welst diocesan priest, who asked for a last smoke out of his battered pipe before he went to the scaffold, Carthusians, Franciscans, Benedictines and Jesuits; lay men and women of every age, rank and class, not a few of whom were paying with their lives for sheltering the gallant priests on the run, who risked their own lives every time they stopped over at a hide-out to give nearby Catholics the opportunity they craved — of listening once again to what they thought of with such enduring affection and love as "the blessed mutter of the Mass".

Why, then, English Catholics continue to ask, should the Old Mass for which their Fathers died be taken from them. They continue to ask this question more strongly than ever today as the years go by and the number of "recusant" Mass Centres continues to grow.

Strengthening Protest

What one is hearing today in England is the voice of the laity increasingly in protest, not only where the New

Mass is concerned, but in the ecumenical and catechetical fields as well. It has grown *stronger* over the years, not weaker. I shall try to explain why.

One has to remember that, where a great number of English Catholics were concerned, the effect of the sudden and—as many of them saw it—surreptitious introduction of the New Mass at the expense of the Old was traumatic. A parallel from the military field will help to an understanding of what I am trying to say. If a decision were taken to put the Brigade of Guards into black boiler suits, black belts, berets and boots, it *might* be possible — if twenty years were allowed for the adaptation — for the Brigade, despite the enforced change of uniforms, to be recognised still by the tradition-loving English public as the Brigade of Guards. If the change were effected overnight this would not be so. In the language of scholastic philosophy, the change of *form* would have been so great and so sudden as to strip from the English public the realization that the *substance* (living reality) of the Brigade was still there. So far as they were concerned, the Brigade would have gone. This is what has happened with the Mass where many English Catholics are concerned. In their eyes, the change of form in the *New Mass* has been such as to strip it of its *substance*. As they see it, the Mass for which their Fathers died has been taken from them and they have been left with nothing in its place. To make things worse, this has been done not by alien persecutors, but by their own people. The shock was traumatic. It left them stunned. In their dismay they turned to their Bishops for support. When none appeared as forthcoming from a Hierarchy which saw its duty, understandably enough, as that of enforcing the New Mass, the dismay of many turned to near-despair. Denied the support they sought from their Pastors, the laity did not know where to turn. Left leaderless, they were dazed into silence. They had no alternative. They did not know what to do.

Wolves at the Flock

Meanwhile, the wolves were at the flock. Press, publishers, booksellers, diocesan and national commissions, parish councils, pastoral institutes and catechetical centres,

teacher-training colleges and the establishment responsible for religious instruction in schools were all taken over by the progressively minded; all now working for tomorrow's Brave New Church, blocking any effort that might be made at a come-back by those who had the Old Mass and, indeed, the Old Faith at heart. Meanwhile, the words poured out from the Progressives. The Word of God was rarely on their lips. Secular humanism made giant strides at this time, with its doctrine of self-fulfilment as man's primary task and the duty of the Church to assist him to achieve it. The pressure was mounting. It appeared at times as overwhelming.

Traditionalists Hit Back

Despite it, Traditionalists began to hit back. At first, they were slow to do so, for they still looked, naturally enough, to clergy and religious—above all, their Bishops—to help them. When it appeared that no help of any significance would be coming from any of these quarters—a few brave priests and nuns excepted—lay Catholic Traditionalists moved in—hesitantly at first, then with increasing strength and confidence—to take matters into their own hands. They were on their own. They knew it. This would not stop them. Pro Fide—a lay Catholic organization for the defence of the Faith—was formed. It scored an early victory with the suppression of the notorious Corpus Christi College in London, which was drawing eager audiences of priests, nuns and teaching brothers from all over the world; thereby, spreading its neo-modernist poison world-wide and with an effectiveness that is still felt today. Meetings followed this initial thrust of Pro Fide, and they were well attended. I had the privilege of addressing one at the Caxton Hall in London which drew an audience of 700. The *Credo* and *Faith of Our Fathers* (the battle-hymn of English Catholicism) were sung with a mighty roar at its beginning and end. It is in my ears now as I write these lines. The Latin Mass Society, of course, was already bravely under way. Publications began to flow. Published by the Augustine Publishing Company and written by Michael Davies, the most outstanding Catholic layman in this country then and today, they confronted

with great fearlessness the progressive onslaught and checked its progress. *Christian Order*, of which I am Editor, was privileged to play its part in all this. Interestingly enough—but not surprisingly for anyone who is prepared to think—whilst the progressive Catholic Press has steadily declined in circulation, that of *Christian Order* has steadily increased to the point where it now stands at 10,000 and more. The same story can be told of other “samizdat”, traditionalist publications. They can no longer be ignored. Much more might be added within this context, not least the brave efforts of so many traditionalist Catholics at local and parish level. They have had much to suffer—so often from their priests—but they have endured and that in itself is a triumph. Perhaps the tide could be said to have begun its turn at the time of the Liverpool Catholic Congress—an exercise in Democratic Centralism, if ever there was one; and now recognised at last and even within progressive circles for what a fair number of traditionally minded Catholics knew it to be at the time—a disastrous flop devoid of effective follow-up.

Growing Lay Initiative

Against this background of long and often frustrating struggle, readers will be glad to learn that increasing numbers of English Catholics—young as well as old—are drawn today by its continuing challenge. The impression I have myself is of a traditionalist laity more and more active, thrustful and prayerful in defence of their Faith; increasingly confident in their ability to withstand and, indeed, overcome the neo-modernist battering to which their Church, they themselves and their children have been submitted. There is a certain sadness here when one realises that this Catholic lay initiative has been taken despite what can best be described, perhaps, as episcopal passivity. The important thing, however—the great thing in so many ways—is that the initiative is there and growing in strength.

Catechetics: Parent's Fight

More recently the traditionalist thrust in England has tended to lay emphasis on the catechetical field. Parents are protesting more strongly than ever now against the

secularized humanism that passes today for religious instruction in so many Catholic schools. They have been helped here by the back-up provided by Pro Fide; most recently, perhaps, by a relatively small group called Pro Ecclesia et Pontifice (P.E.E.P. for short), which is doing its utmost to stimulate activity in defence of the Faith; above all by the magnificently persevering courage of an outstanding few of their number. These have lost their fear of a clerical and religious teaching establishment, which they see as having let them down with a thump in the interests of its members' comfort and at the price of their children's Faith. Tragically, their Bishops appear as no longer credible in their eyes. Parents are on their own and they know it. They will fight and fight like tigers for their children's Faith and they will never give up. That is why they will win. The battle now in hand is a hard one; the present operation of siege-like proportions in face of what appears as the insensitive and arrogant indifference of too many progressive autocrats in charge of religious instruction in Catholic schools. The feeling among parents is growing, however, that they will come through.

Ecumenism: No Unity in Ambiguity

The same applies where Ecumenism is concerned. Its progressive embodiment appears now as not so strongly in evidence as it was. English Catholics, on the whole, have never been wildly excited at the prospect of a link-up with the Anglican Church. Many would ask, without trying to be offensive, what there is to link up with anyway. But, quite apart from this, unity can only rest in truth. Why, then, the capering ambiguities with which the Anglo-Roman Catholic-International Commission (ARCIC) laced its Reports? What is the point of it all? How can you forge unity in ambiguity, so many Traditionalists have asked. Cardinal Ratzinger seemed to have the same thought in mind when, at the Conclusion of the Holy Father's visit to England and Wales, the Roman Commission for the Doctrine of the Faith, of which he is President, published in courteous, precise and — if I may say so — damning language its commentary on what purported to be at the time ARCIC's Final Report. The Cardinal was only saying

what leading Traditionalists in England had been saying of the Final Report and those which preceded it. Presumably, he was not ticked off for what he wrote. Leading traditionalists were, though differing in no way substantially from what the Cardinal's Commission said. But that tends to be the way in the Church and English Traditionalists can take it. Neither will they be stopped. "*Magna est veritas et prevalebit*".

If you asked me to describe in a word the English Catholic scene today, I would say it was one of hope. The tide is rising in favour of those who stand by the Old Faith and they know it. Already the battle is half won.

WORDS FOR TODAY

"Stand firm in that Faith, the oldest, the truest and the most sure, most in harmony with Holy Scripture and all antiquity. Stand constant in that Faith which has a worship worthy of honour and reverence. Sacraments most full of spiritual consolation . . . Blessed are they and thrice blessed who in this world stand firm in the Faith of Christ".

—*Blessed William Hart*

Malcolm Muggeridge and Michael Davies turn their conversation on liberation theology, its implications, libertinism in general, the true meaning of freedom, liturgical changes in the Church, the old-time Bloomsbury Set and their hypocritical and fatuous adulation of Joseph Stalin.

Conversation Piece

4: LIBERAL THEOLOGY, LIBERTINISM AND TRUE FREEDOM

MALCOLM MUGGERIDGE, MICHAEL DAVIES

MM: But when I think of those extraordinary Jesuits in Latin America who seem to think that they can equate the Gospels with liberation, so-called, I can't help feeling that, as I believe firmly — besides celestial music and things like that—there is in Heaven a marvellous spirit of irony; if and when in the Kremlin they chuck Marxism out of the window—which they have actually done to all intents and purposes, but one day they'll do it in theory as well; on that day, under pressure from the Jesuits, the Vatican will bring out an encyclical, *De Necessitate Marxismi*, and I would like to think it would come on the *same day*, because that's where, on High, this note of irony is, which I find so delectable.

MD: But I think this liberation theology really does relate to what we've been saying before in that, to a large extent, churchmen, as opposed to the Church, have gone over to the idea that we must build up a Paradise on earth, and what matters is what happens to us *now*; that it should be so obvious to them that Our Lord never thought like this at all because, as the Pope has pointed out, Our Lord never asked people to overthrow any unjust social structures and, when He talked about liberation, it was always liberation from sin . . .

MM: Liberation from the Devil.

MD: . . . yes, and these liberation theologians, they're almost making an anti-Gospel and they're perverting the obvious sense . . .

MM: Well, it is ridiculous. I mean, if they really believed that you could make a perfect life—that human beings as such could construct a perfect society — then Our Lord should have accepted the Devil's offer of the Kingdoms of the earth and transformed them into whatever particular pattern was considered to be desirable. A co-operative commonwealth, or whatever it might be. I worked out once the idea of a fourth temptation which was that a great tycoon — a communications tycoon — was going through the Holy Land when Our Lord was conducting His ministry, heard Him, and thought, "That's really got some very big potential, that stuff there". So he makes a great offer to get this evangelist whom he's just heard talking to a few ragged people, to Rome where he'll take Him over. We'll put Him out on prime time and give Him the whole Roman Empire to talk to and, what's more, there won't be any vulgar advertising or anything like that which would upset Him, and they'll get hold of a very highly-respected firm of public relations consultants called Lucifer Inc. and, at the beginning of the programme, will come a little note saying, "This comes to you by the courtesy of Lucifer Inc.", and, at the end again, "This has come to you by courtesy of Lucifer Inc." Now surely He's got to accept this wonderful offer, because He'd be talking to millions of people instead of this miserable little gang here. But, again, Our Lord turns it down.

MD: Would you say that probably, the nearest thing one could equate to a liberal Paradise on earth would be Scandinavia; say, Sweden or Denmark? I think at the moment they have probably one of the largest suicide rates . . .

MM: Highest suicide rate ever known.

MD: . . . and despite all the sexual liberation there, there's a tremendously high rate of sexual crime and venereal disease and illegitimate births and . . .

MM: And misery. A great deal of utter misery, which is reflected in their literature and in their music. Far from giving them a sort of idyllic life and, after all, that is a

very good example, because they were able through their great intelligence and skill to provide the requisite material basis for such a society; therefore it could have gone on and on forever. But it broke down because people couldn't bear it. When I was there once doing some stories in Stockholm, there was an American negro who was an architect there. I asked him how he liked it in Stockholm and he said, well, it was all right really, he'd got plenty of work and everything, but he said, "I don't know why I feel rather miserable here", and I asked why, why, and he said, "Well, you see, there's no racial prejudice". He couldn't live without this sense of strife, and it all seemed very flat; all those beautiful flaxen girls longing to go to bed with him, yet he missed the piquancy that he remembered at home.

MD: Yes, I think one finds in general, when one has complete liberty, it immediately brings misery. I find that in the school where I teach. On the last day of term, the children don't have to do any work, and they can bring their games to school and play and draw, talk to their friends, do whatever they like. And always, by the end of day, they're getting irritable and squabbling and I think they're much happier when the next term comes and they have knuckled down to discipline again and have to work.

MM: Very good. And the other way round, going back to Solzhenitsyn; he said, I only understood what freedom meant when I was in the labour camp and had lost my freedom.

MD: Yes. And of course the Catholic concept of freedom is that one submits oneself to the ultimate good, which is to do the will of God and not one's own will; and, with all the mystics, one is ultimately free when one is no longer subject to material desires . . .

MM: . . . And when you can kneel down and say "Thy will be done" and really mean it in the fullest and most absolute sense; that whatever God wills is the best thing and there's no need to puzzle or anything like that. That is what you want, that is what you pray for and it's really basically the ultimate in prayer: "Thy will be done".

MD: Perhaps the liberal idea of freedom is that one is free to behave like a rabbit, and the Catholic idea of free-

dom is that one is free not to behave like a rabbit . . .

MM: Exactly.

MD: . . . which is what really distinguishes us from *being* rabbits.

MM: Of course. We had that wonderful phrase in our Book of Common Prayer "whose service is perfect freedom". That's a wonderful book, that Book of Common Prayer, and when the bishop who received us, the Bishop of Arundel, came to see us and I told him that my wife and I had for several years said matins and evensong together every day and we'd used the Book of Common Prayer and then, when he was going, I was able to ask him whether, becoming a Catholic, I would have to abandon this and the Bishop replied, No, we could go on using it because it is a translation . . .

RM: But you'd have to use the revised, the improved edition, no doubt.

MM: Nothing in the world would induce me to do so; no bribe could induce me to sacrifice what I regard as one of the greatest works of genius in the English language and which has given me infinite delight. You see we have also read through the Bible several times; right through it, day by day; and nothing could equal its prose. When Ronnie Knox was translating the Bible for the Catholic Church, I used to see him sometimes and I was very fascinated because he found it very heavy going doing this translation, and his biggest difficulty was this; that old Knox, who was a very evangelical Bishop of Manchester, the father of the Knoxes we knew, made them learn a chapter of the Bible every day and poor Ronnie knew the whole thing off by heart in this marvellous language and he couldn't just put that down. This haunted him.

MD: Yes, I think that's one very sad aspect of the general trend in Christianity today; that the Anglicans are abandoning . . .

MM: Oh yes.

MD: . . . their traditional liturgy and the Catholic Church is doing the same on the ground that people today can no longer relate to this beautiful language, the beautiful prayers and the beautiful ceremonies; which seems very peculiar

now that we have universal education. We have a kind of consumer religion now. The Catholic bishops appear to think—what type of music do young people like today, they like pop music, rock music, so we have the hymns of the Mass based on that; and all the time they're going down to the—trying to go down to the young people. They say "We're going down to their level".

MM: What's called down market.

MD: Yes down market. I know Dietrich von Hildebrand—certainly one of the greatest thinkers in the Catholic Church in this century—said that the Church should all the time be trying to raise men's minds and hearts to God and bring them to what is more beautiful, what is more satisfying, when today it's doing the opposite.

MM: Well, it is. It's, I find it; well I think it was very sad when Latin was dropped because I remember doing a television programme on Lourdes and one of the most wonderful things about it was people arriving there from all over the world, and they'd all go and worship together without any delay or organisation. If you go there now, you hear people shouting "Spanish-speaking priest required, French-speaking priest required". They've mucked up the whole thing.

MD: And it's always a mistake to abandon a system that's working.

MM: Of course.

MD: . . . and the system the Catholics had for their liturgy, with it all being in Latin. Nobody ever established that this was alienating people from the Church or that it was harming their spiritual development. Now they've done it, they've found that Mass attendance in France, for example, and Holland has gone down by more than sixty per cent, in America by thirty per cent, in this country by twenty per cent.

RM: In America, it's down by more than thirty, actually. It's nearly forty or fifty.

MM: My dear daughter-in-law says, "The joy of my life was to go to Mass and now I have to make myself go". What a terrible thing that is.

MD: And yet the bishops won't admit that anything has gone wrong. They keep talking about the wonderful litur-

gical renewal and the great success that it has been. But I think probably in your life you've noticed that's probably quite a common phenomenon with people in authority; when they initiate a policy that doesn't turn out to be successful, they won't admit it.

MM: No, they never do. Absolutely right. As all their policies are lamentable failures, we get more and more into trouble.

RM: Incidentally, Newman points out—this is not new, but he said it best, I think—that the real reason, the best reason for not changing the liturgy is that it's sacred, it takes on a sacredness simply by the fact that it's been used for centuries, never mind practical considerations, e.g. whether it will work if you change it or not. It simply should not be touched in any major sense because of what it is and has been.

MD: Yes. Basically, the Latin word "pietas". That's a concept that has been lost now . . .

MM: It's very sad, but then people do this kind of thing because, through this miserable and ridiculous theory of evolution, they cannot get it out of their heads that all change is good. Change equals progress. In fact, the inventor, the miserable inventor of the whole thing, Herbert Spencer—now, I'm glad to think, an utterly, and entirely forgotten man—said that progress is change, and as they are pursuing progress, and the purpose of life is to progress, therefore the purpose of life is to change, and everything is changed constantly.

MD: Don't you think it's very interesting, perhaps significant, that the people between the wars and after the war who were thought of as great thinkers—people like H. G. Wells and Bertrand Russell; that nobody's interested in them now?

MM: Nobody at all, Michael.

MD: I bet nobody sells a book by . . .

MM: No, no, they're dead, dead, completely dead and, of course, rightly so. I mean, because Wells was a complete ass. He had an interview with Stalin, which was interpreted by Litvinov and this was, I think; this must have been one of the most gloriously humorous moments. Wells recorded it afterwards. In an account of it, he said,

"I tried to interest Stalin in the Pen Club, but he didn't kindle". And apparently Stalin called Litvinov over, obviously whispered in his ear, "What is this Pen Club"? I think he thought it was some branch of the secret police, you see, spelled P-E-N. But the idea that he would somehow jump for joy, "Well, we must join that, I mean, that's obviously the thing for us", which was obviously Wells' idea . . .

MD: I think people like Russell as well, their reputation is really not from what was supposed to be their great thinking, but from their media exposure.

MM: Yes.

MD: . . . Russell, didn't he set up his "war crimes tribunal" on Vietnam, didn't he . . .

MM: Yes he did, up in Norway.

MD: . . . up in Norway, and that sort of thing, while they were alive; it gave them a reputation.

MM: He was a most contemptible man, Russell, in every way. Of course, it's only fair to say of Russell that he went to Russia in 1920 and then wrote a book, which was published and which can still be procured, in which he said this régime would turn into the most terrible tyranny the world's ever known . . .

MD: Yes?

MM: . . . and then he picked up his latest wife, Dora, and she was very Left, and so he says in his *Memoirs* — as though it's the most natural thing in the world — I decided not to talk in that strain any more. In other words, see, I don't think there was any sort of objective truth about it. That was not within his terms of reference.

MD: And the same with Bernard Shaw.

MM: Absolutely.

MD: He'll be most remembered for "St. Joan" and "My Fair Lady".

MM: Yes indeed. What rubbish he talked.

MD: Yes.

MM: Even shortly before he died, I remember reading a pamphlet, a Fabian pamphlet, in which he said what a wonderful thing it was that the countries of the Baltic States had joined the Soviet Union by a huge majority, without any pressure being put upon them in any way; of

their own free will, they wanted to belong to this great Soviet Union. It's extraordinary coming from someone like that.

MD: "St. Joan" is very strange though, isn't it? I think he must have had some sort of grace when, in the preface to it, the notes to it, I remember one of the things he mentions; that people criticise Catholics for being superstitious and yet they believe anything at all if a scientist tells it or a doctor tells it.

MM: There were elements of sense in Bernard Shaw; but he was the same as all those people; they were tenth-rate people really. And what they loved about that Soviet régime really was power, the power it had over people.

MM: Kitty's aunt used to say, "Yes, Malcolm, yes, in Russia people *disappear*". One felt, if only she had a chance of making *me* disappear, I soon would.

MD: You know, it's very strange—I know that in Robert Conquest's book, *The Great Terror*, about those Communists who were being imprisoned, tortured, and seeing their friends get the same; yet, they didn't lose their faith in Communism.

MM: This is interesting. There are cases of that, absolutely, although a great many did lose their faith a great many did.

MD: My wife, is from Yugoslavia; she says Communism is an absolutely spent force there. It was more or less supposed to be obligatory at her university to go to Communist Party meetings once a week. Often, not a single person would turn up.

MM: And what happened to them if they didn't?

MD: Nothing, because nobody went.

MM: And yet you see the nonsensical thing in that ghastly little Tito dying, and all these silly media and government people talking about a great statesman of our time . . .

MD: Yes, and the number of people, proportionally—I should think the number of people he had murdered . . .

MM: Certainly . . .

MD: . . . from the population of Yugoslavia, might have been greater than Stalin.

MM: Djilas is rather a hero. He's a very remarkable

man. His son came down to see me the other day. He lives in London.

RM: Who is this, now?

MM: Djilas, who was with Tito and saw through him and lived most of his life under house arrest or imprisonment. He wrote a wonderful account of an evening with Stalin in the Kremlin, which was one of the best things of its kind ever, ever done and also . . .

RM: Should be reprinted, I suppose.

MM: Yes, and he wrote an account, he wrote a life of Tito which is very . . .

RM: What was his account of Stalin . . .

MM: It was so uncannily like an account I'd read of an evening with Hitler, in which he was surrounded by all these toadies, and they had to go and see a film. Stalin was just the same. All these power maniacs want to show a film. They all had to say how wonderful it was. It's very well described. Djilas is a highly intelligent man and a very interesting one.

MD: There was that man Mihajlov . . .

MM: Yes.

MD: . . . who was put in prison for slandering the Yugoslav State because he said you didn't have freedom of expression in Yugoslavia, so they put him in prison for saying that.

MM: What they actually put him in prison for was his criticism of the USSR. I met him in America. He's in America now; he's got a job in South Carolina. But his book on the mystical experiences in the labour camps is extremely interesting.

MD: Yes, I notice the Russians as well, they're furious with Mrs. Thatcher for comparing them to Hitler . . .

MM: Exactly.

MD: . . . whereas they're doing exactly the same as Hitler, they're taking over country after country . . .

MM: Yes, absolutely; much more ruthlessly. And they're very anti-semitic.

MD: Yes.

RM: It's interesting to see this in that Solzhenitsyn Taiwan speech that the Press made it a point to ignore.

MD: Did you see that one?

MM: No, I didn't see it.

MD: I've got a copy of that.

RM: It says . . .

MM: I would like it very much.

RM: He allows that it's probable that Communism will outlive the Soviet Union and Red China both. He sees them as dying, or at least he implies that they'll die in our lifetime.

MM: Well, they may, but I think it'll be a competition as to who's going to die first. I suspect that the Americans will die first, only because—another Spengler saying—he says that the power-impulse is always greater than the plunder-impulse; and I think that the American drive is more in terms of money whereas the Soviet drive is for pure power.

MD: Yes, and I think that as long as an empire can go on expanding it doesn't . . .

MM: Absolutely.

MD: The British Empire, as long as it went on expanding, was vigorous.

MM: The minute it stopped, it collapsed totally.

MD: Yes, the same as all of them.

MM: Yes. The only person who hadn't noticed the collapse was Winston Churchill, which is why his policy was utterly disastrous. Because he was always imagining that he was safeguarding the British Empire in the clean-up after the war. But he failed to notice that there wasn't an Empire . . .

RM: Did you know Churchill? Slightly?

MM: I knew Randolph quite well. I was on the same paper as Randolph for a time and we used to see each other from time to time. But I did know Churchill. I was asked down to his place once. He was very angry about a cartoon that we did in *Punch*; which was the end of our relationship, such as it was. Because, you know, he was completely out of it for the last years of his life. Peter Thorneycroft was in his Government. I think he was Board of Trade or something. He said Churchill never got to know him. Churchill would always come in and say, "Who's that man over there"? and it was poor old Thorneycroft, who was in his Cabinet.

Evolution as Obsession

MARIANO ARTIGAS

STEPHEN Jay Gould has a monthly column in the *Natural History Magazine* (U.S.) entitled "This View of Life". He is a popularizer of science, but with a fixation for evolution. Gould says his articles "are about geographical and planetary history as well as about society and politics: they go together — in my mind, at least — bound by the common thread of Darwin's theory of evolution". His articles also deal with the soul and with God—and given his point of departure, you can just imagine how!

He published a collection of articles in 1977 under the title *Ever Since Darwin*. He followed that in 1980 with 31 more articles in a book called *The Panda's Thumb*. He writes in an attractively simple style and his books are very popular.

Ashamed of Our Origins?

Gould ends his foreword to *Ever Since Darwin* with a statement supporting something Freud once said: "in the course of history, science has dealt two great blows against humanity's ingenuous love for itself". The first was to discover that the Earth was not the centre of the universe. "The second", said Gould, "was when biological research stripped man of the unique privilege of having been specially created, relegating him to a mere descendant of the animal kingdom".

I must confess I've never really understood why it should be though so shameful for man to be descended from other animals. After all, we *are* animals, aren't we? Christian philosophy makes much of the classic definition of man as a "*rational* animal". And the Church has never stood in the way of scientific research into the possible origins of the human body being from other animals. In passing, let it be noted that this has not been proved, no matter what all your popular books on science may claim. No serious scientist would claim it was more than a theory.

However, the real problem comes when someone says that man is only an animal—more intelligent more evolved and so on—but like any other animal, with differences only of degree. This is Gould's claim. Science doesn't go that far. If spirit exists, the methods of experimental science cannot reach it, verify it or understand it, because these methods only work with something that can be observed—in principle as well as in fact—by the senses and by instruments of observation. They cannot go beyond material things, in other words. If spirit exists, then it is obviously not material. The human soul, then, falls outside the scope of experimental science.

From Chimp to Man in One Go

The fifth article of *Ever Since Darwin* gives "proof" that the human soul doesn't exist. Gould's arguments are deceptive. He says: "we are so tied to our philosophical and religious inheritance that we keep on looking for something that makes a clear division between our capabilities and those of the chimpanzee. . . . Loads of things have been tried and every one of them has failed. The only honest alternative is to admit the existence of a strict qualitative continuity between us and chimpanzees. What have we got to lose? Just an antiquated idea of the soul, and that will give us a humbler—even more exalted vision of ourselves and of our unity with nature". Then he makes a brief mention of the morphological and conceptual unity and of the genetic differences between man and chimpanzees.

Clearly, Gould does not seem to be tied to any philosophical or religious inheritance, or, at least, to any that include belief in the human soul. In interviews, he has revealed that his father brought him up on a diet of Marxist doctrines, so it's possible he may have a quasi-religious philosophy, albeit of a materialistic stamp. What is certain, though, is that any reference he makes to the soul or to God is always negative.

There are many serious scientists who accept the arguments for the existence of the human soul—present day post-Darwinian scientists, at that. I remember a conference I attended in Brussels three years ago on this very subject

of mind and body. It was the annual symposium of the International Academy of the Philosophy of Sciences. The majority of the scientists and philosophers present—all men of standing—recognized the existence of the human soul, so much so that one or two of those who denied its existence got quite angry and even lost their tempers in public. They were great believers in “emergism”, of course. The essential qualitative differences between man and other animals are so clear (and they are so clearly not just differences of degree) that those who don’t want to have to admit the existence of God, but do have the honesty to cling to a minimum of objectivity, now speak of spirit “emerging” from matter. This is meaningless, of course, but it just goes to show how clear the differences are.

Where Science Stops

Gould’s reasoning is pseudo-scientific and does scant service to true science and to man. He is perpetuating a whole series of errors. If he stuck to presenting science as science and theory as theory, he would be able to steer clear of a lot of sterile argument about true scientific progress. He would lose the attraction of being able to give his global view of the world, of course, but he would gain an awful lot in objectivity.

If industrial pollution poses grave problems to us nowadays, then we should also be on our guard against “intellectual pollution”. When, in the name of science, people can stand up and deny the existence of any human intelligence higher than animal level, then it can’t be long before they’re saying that there’s no other purpose to human life than utilitarianism. Draw the logical conclusions from that and science becomes the efficient instrument of many a grisly aim—and some are already with us.

Darwinian "natural selection" is a fraudulent substitution of "omnipotent chance" for the omnipotent intelligence of God the Creator. Darwin's failure to explain the origin of species is not surprising: no scientist can succeed in explaining nature if he violates basic philosophical insight. Acknowledgements and thanks to the *Homiletic and Pastoral Review*.

Darwinian Evolution : Irrational Glorification of Chance

REV. OWEN BENNETT, O.F.M. (Conv.)

IN the final chapter of her study of *Darwin and the Darwinian Revolution* (W. W. Norton, New York, 1968), Gertrude Himmelfarb quotes scientist after scientist from Darwin and Huxley down to J. Gray, the professor of zoology at Cambridge, writing in 1954, to the effect that there is no scientific proof of the theory of natural selection. Darwin, in a letter to Bentham in 1863, states that the theory must depend entirely on general considerations, that there is no proof that any one species has changed. At the end of the nineteenth century, scientists who are committed to the theory recognized that their commitment was an act of faith in the scientific enterprise in general as they understood it, rather than a scientifically validated belief in a particular proposition. That the scientific enterprise in general, as they understood it, was explicitly positivist is apparent in the statement of the geneticist and zoologist, August Weismann, writing in 1893:

... We must assume natural selection to be the principle of the explanation of the metamorphoses, because all other apparent principles of explanation fail us, and

it is inconceivable that there could be yet another capable of explaining the adaptations or organisms *without assuming the help of the principle of design*. (Himmelfarb, p. 443).

The same exclusive adherence to a strictly positivist view of scientific knowledge is apparent in the 1954 statement of the Cambridge professor of zoology:

No amount of argument, or clever epigram can disguise the inherent improbability of orthodox (Darwinian) theory; but most biologists feel it is better to think in terms of improbable events than not to think at all . . . Himmelfarb, p. 445.)

How improbable such events are may be seen in neo-Darwinian appeals to the science of genetics in their effort to reinstate Darwinian theory by changing the earlier term "variation" to the genetic term "mutation". It has been calculated that the chance combination of favorable mutations necessary for the evolutionary production of a fruit fly has a probability so minimal that the odds against it would need to be expressed "by a number containing as many noughts as there are letters in the average novel". This number says Julian Huxley (1954) would be a "number greater than that of all the electrons and protons in the visible universe" (Himmelfarb, p. 329).

What an act of faith!

Such overwhelming improbability does not dismay the Darwinians. Dr. Himmelfarb writes summarizing the argument in *Evolution as a Process*, Julian Huxley et al., (editors), London 1954 :

The strength of natural selection, Darwinians now argue, may be measured by the difficulties it overcomes, the odds against which it is pitted. For it is natural selection alone that transforms a manifest improbability into a fact. Only natural selection, by insuring the survival of those rare mutations that are favorable, and still rarer concurrence of necessary and favorable mutations, can bring into being "the most apparently improbable adaptations".

How "apparently improbable"? An improbability as great as that a monkey provided with a typewriter would by

chance punch out the works of Shakespeare! (Himmelfarb, p. 329).

What an act of faith! Or should we not say: What an act of *credulity*! Faith, truly so-called, is an act of our mind and will by which we freely trust the deliverance or word of an authority concerning something we ourselves do not understand, but which we accept as true because of the believableness of the authority in which we place our trust. And in order that such faith be an act worthy of the intellectual dignity of human nature there must be evident reasons or signs of the believableness or trustworthiness of that authority.

The positivist view dominates

The faith with which ancient Israel gave itself trustingly to the God of Abraham, Issac and Jacob, was a faith that was made reasonable by many signs such as the intrinsic holiness of the Law given by God, together with the many external manifestations of God's power. The faith by which the new People of God respond to the Mystery of Christ, the Divine Word Incarnate, is also a "reasonable submission", a response that is and must be free, but which at the same time is accompanied by many and mighty reasons manifesting its believableness: the Person of Christ, his life, his words and actions, his teachings, his miracles, as fulfilling the promises made by God to Ancient Israel; Christ's own prophecies and their ongoing fulfillment in his Church, whose holiness in teaching and in the lives of many of its members, and whose propagation, universal unity and superhuman impregnability make it in itself, says the First Vatican Council, a great sign to call all peoples to a response of faith in Christ its Founder.

There are no such signs accompanying the commitment of nineteenth and twentieth century scientists to the unproved and unprovable — and immensely improbable — theory of natural selection. Why then do we find so many scientists making such a commitment—a commitment to a blind idol of chance, to a "fortuitous concurrence" of ridiculous improbability? Dr. Himmelfarb tells us that their act of faith was, and is, directed to the scientific enterprise in general as they understood it, and understand

it. And we have seen in the sampling of the statements of scientists that their understanding of the scientific enterprise was, and is, *positivist*, i.e., an account of the material world of sense excluding all considerations of intelligibility beyond a mechanical structure and operation, without origin, and designed and directed by no intelligence. Why is this positivist character so important and necessary in the view of these scientists that they will cling to an unproved and unprovable, even ridiculously improbable hypothesis, in order to retain it?

A flaw arises

The positivist scientist would argue in favor of the positivist position as one required for scientific freedom from religiously inspired obscurantism and obstructionism; and he would surely point to the case of Galileo as an instance of such interference. If he were familiar with the thought of Aristotle he would go further and point to the way in which such concepts as design, purpose and pursuit of a good had led to the errors of ancient physics and astronomy, with incorruptible heavens moving in perfect circular motion, and seeking thereby to imitate, as perfectly as material motion could, the pure activity of the self-thinking thought.

He would go on to point out how the purely mechanical mathematical physics of the modern centuries since the seventeenth has been achieved once empirical observation, mathematical measurement and experimental corroboration took the place of the metaphysical notions of an intellectually conceived order based on the pursuit of the perfect good.

It was this scientific purity, utterly free from such metaphysical notions as design and purpose which, the positivist says, makes the Darwinian theory of natural selection so desirable—so necessary even, in the absence of any other theory so “eminently naturalistic, mechanical, objective, impersonal and economical”—and all this despite its logical feebleness and its immense statistical improbability. According to this widely prevalent view among positivist-minded scientists, from the mid-nineteenth century down to our own day, the whole scientific enterprise is at stake in the commitment to Darwinian evolution.

Is there any flaw in this positivist argument? Indeed there is—a flaw arising from a failure to consider the profound difference between the object of mathematical physics and the object of biology, and specifically of Darwin's theory of natural selection. In the former the object studied comprises the structures and motions of the inanimate physical world—mechanics, heat, electricity, light, sound, radiations of various kinds, and atomic phenomena. In the latter the object of study is the origin and development of all the species of living things in the visible world including man.

As we have noted above, a valid argument can be made that in mathematical physics such concepts as design, purpose and good are of little use in discovering the way in which inanimate physical nature moves in the various above-mentioned ways. As we have pointed out, such metaphysical concepts have in the past (as with Aristotle) impeded the work of such discovery. But the same argument does not apply in the science of biology — in the Darwinian attempt to reduce purposive design to a mechanical consequence of natural selection. The situation in biology is quite different from the situation in mathematical physics.

The scientist exceeds his role

Actually, Darwinian natural selection has not proved to be of any help in advancing useful biological knowledge—in throwing any light on the day-to-day work of investigation of the structure and properties of living things in the concrete visible world. Nor is there any threat to the progress of the concept of purposive design in the explanation of the structure and activity of living things. Indeed it requires a constant repressing of the demands of the intellectual nature of the biologist to ignore the unmistakable “pointers of purpose” which he observes everywhere throughout the whole range of organic life. Hence the argument for the exclusion of the concepts of purpose and design and intended good, which has relevance in mathematical physics, is quite pointless in biology, where such concepts pose no threat to the freedom, the openness and integrity of research — but often aid that research, and

where the exclusion of such concepts does nothing to advance or facilitate research.

Thus, the ultimately determining reason underlying the positivist clinging to the Darwinian theory is—as August Weismann stated it candidly in 1893—that it is the only bulwark against the principle of design which implies the presence of creating and directing intelligence—the transcendent source of design and purposive activity in living beings that lack intelligence.

But the empirical scientist, it will be objected, is not required to accept metaphysical arguments for a creator of nature! True enough, the empirical scientist as such is not so required; indeed, such metaphysical reasoning is of a higher order than the type of reasoning proper to his empirical scientific discipline. But when the empirical scientist employs the scientific refusal of the metaphysical argument as his own argument in favor of the logically feeble, would-be scientific hypothesis of Darwinian natural selection, which reduces purpose and design to the level of a mechanism, the empirical scientist is himself exceeding his role as scientist and is taking on a philosophical role: he is arguing that natural selection be accepted instead of intelligent design, not on the basis of scientific evidence, but simply because he refuses to accept the other philosophical alternative. In arguing thus he is taking up a philosophical position; he is preferring chance over intelligence as the source of the order of the world. This is an ancient philosophical position, held by the Epicureans in the Graeco-Roman world, and by some of the earlier Greek atomists. The Epicureans also held an evolutionary doctrine which included a “survival of the fittest”, thus anticipating Darwin by two thousand years.

Darwin's return to the ancient casualist position sweeps aside the great philosophical developments that had intervened. The ancient Graeco-Roman world had its determinists, the Stoics, who held that all events, including human choices, were strictly necessitated. Epicureans and Stoics together, along with the Skeptics who claimed that nothing could be known with certitude, were the opponents of the Platonists and Aristotelians. These latter taught that either an intelligent world soul or an imper-

sonal intelligence separated from the material world was the source of world order, and that the human philosopher might share in that intellectual vision—during his mortal lifetime according to the Aristotelians—in a rather depersonalized afterlife according to the Platonists.

No design was suggested

When the Judaeo-Christian revelation encountered and gradually perverted and transformed the Graeco-Roman civilization, basic elements in the Platonic and Aristotelian philosophies were reconciled and perfected in the light of the Christian teaching of the personal God all-knowing and all-powerful, exercising a loving providence, creator of all things outside himself, designer of everything in the world, ruling and guiding the activities of all things living and non-living, bringing everything in the world to a fulfillment which was part of his all-comprehending plan. It was in the medieval civilization enlightened by this Christian philosophy that the modern scientific view of an ordered world subject to human study and discovery first came to birth and first grew strong and confident enough to become a self-perpetuating enterprise [Stanley L. Jaki has shown this with great scholarship in his studies *Science and Creation* (Scottish Universities Press, 1974) and *The Road of Science and the Ways to God* (Chicago University Press, 1978)].

This Christian view of the world was rejected by the rationalist philosophers of the eighteenth century, not on scientific grounds, but principally on the grounds that an all-powerful and good creator would not permit any evil to exist in his creation. Rationalist opposition to Christian belief made great inroads among the educated classes in England and was widely prevalent in the world in which Charles Darwin came to adulthood. His own father, a financially successful physician, was a most explicit unbeliever, in private. Charles Darwin himself moved from an earlier uncritical acceptance of Christian teaching to a more and more definite rejection, not only of Christianity and the Bible, but of all religious belief. He made mention of "the Creator" in the final paragraph of the *Origin*, but when the American, Asa Gray, attempted to develop

this brief reference in a teleological direction, he was cut off sharply by Darwin, who protested that he had not meant to suggest any predetermination or design, and that it was out of undesigned and random variations that natural selection worked an evolutionary pattern (Himmelfarb, pp. 347-348).

Religious hostility intensified

Whatever earlier Christian beliefs he may have held, these disappeared in his later years when he rejected all belief in God and all conviction concerning the spiritual superiority of man over the animal. In proof of this Dr. Himmelfarb quotes a number of passages from the original version of Darwin's *Autobiography*. The version published after Darwin's death suffered many deletions made out of deference to his wife's wishes. The passages quoted by Dr. Himmelfarb present Darwin's arguments against the trustworthiness of the Bible, against the beauty and perfection of Christian teaching, and against the benevolence of the creator-God. Concerning this last, Darwin gives the standard eighteenth-century rationalist argument, with a typically English addition: he declares that the benevolence of the creator-God is contradicted by "the sufferings of millions of lower animals throughout almost endless time" (Himmelfarb, p. 385). In a letter to his cousin, Julia Wedgwood, written in 1884, Darwin expresses his evolutionary view of man and of human intellectual convictions. "I look upon all human feeling", he wrote, "as traceable to some germ in the animals". He goes on to propose that the deepest human convictions and feelings are evolutionary products similar to the instincts of a monkey.

May not those [convictions and feelings] be the result of the connection between cause and effect which strikes us as a necessary one, but probably depends on inherited experience? Nor must we overlook the probability of the constant inculcation of a belief in God on the minds of children producing so strong and perhaps an inherited effect on their brains, not as yet fully developed, that it would be as difficult for them to throw off their belief in God, as for a monkey to throw off its instinctive fear and hatred of a snake. (Himmelfarb, p. 384-385.)

Darwin's hostility to religious belief was intensified when various representatives of Christian communions proclaimed their acceptance of the Darwinian evolutionary theory and maintained that it could be reconciled with Christian beliefs—some even going so far as to claim that the doctrine of natural selection added to the glory of the Creator. Darwin himself had no patience with such conciliatory views. Instead he was asking himself whether he should speak out more openly in his rejection of all religious belief. In 1873 he writes to his son George, then at Cambridge, about his inability to reach a decision in this matter. His hesitation does not arise from any concern for the religious beliefs of others. It arises rather from his doubt whether speaking out against religion would be as effective in weakening and destroying religious belief as keeping silent on the main issue and undermining religion little by little in more subtle ways. Dr. Himmelfarb quotes a lengthy passage to this effect from the letter to his son George above-mentioned. Here is the concluding paragraph:

I have lately read Morley's *Life of Voltaire* and he insists strongly that direct attacks on Christianity (even when written with the wonderful force and vigor of Voltaire) produce little permanent effect: real good seems only to follow the slow and silent side attacks. (Himmelfarb, p. 387.)

Evidently, by 1873 at least, Darwin himself regarded his evolutionary theory as irreconcilable with religion. So did Thomas Huxley who maintained that one of the great merits of Darwin's theory was its "complete and irreconcilable antagonism to that vigorous and consistent enemy of the highest intellectual, moral and social life of mankind—the Catholic Church" (as quoted in Himmelfarb, p. 388). This antagonism, for Huxley, as for Darwin, extended to all religion.

Chance—anti-intellectual?

The German Biblical critic, David Strauss, saw in natural selection the effective means of ridding our understanding of the world of any need of "miraculous agency", by which he meant the creative and providential agency of God.

Vainly did we philosophers and critical theologians over and over again decree the extermination of miracles; our ineffectual sentence died away, because we could neither dispense with miraculous agency, nor point to any natural force able to supply it, where it had hitherto seemed most indispensable. Darwin has demonstrated this force, this process of Nature; he has opened the door by which a happier coming race will cast out miracles, never to return. Every one who knows what miracles imply will praise him, in consequence, as one of the greatest benefactors of the human race. (Quoted in Himmerfarb, p. 388.)

With all his overblown rhetoric Strauss saw Darwinian natural selection clearly for what it is, namely the substitution of "omnipotent chance" for the omnipotent intelligence of God the Creator.

Omnipotent chance is definitely not *scientific*: it is a profoundly anti-intellectual philosophical position; and it implies the negation of any creative intelligence to account for the design and purpose in the organic living beings of the visible world. Such disbelief was—as Dr. Himmerfarb's searching study of his successive statements shows—more and more the explicit view of Charles Darwin in his later life and to the end of his days. It was the view of his closest followers and supporters. It is still the fairly common view of those who support Darwinism or neo-Darwinism.

There have been a number of attempts, starting with the American botanist Asa Gray's review of the *Origin*, in 1860, to interpret Darwinian natural selection as the manner or process through which the Divine Creator has brought about the development of the various living species of the world. Dr. Himmerfarb gives a summary of these attempts, some on the part of ecclesiastics, including some Catholics such as Canon Henri Dorlodot of the University of Louvain, who represented that university at the centenary celebration of Darwin's birth, and later wrote a book, *Darwinism and Catholic Thought* (1922), in which he holds the development of living species from a few very simple types of organisms as in accord with Catholic teaching. The papal encyclical *Humani Generis*

(1950) granted that, so long as the immediate divine creation of the human soul is safeguarded, the development of the human body from the lower forms of life could be made the subject of legitimate research; but the same encyclical declares that evolution of this limited type has not been proven. Most recently the American Dominican, Raymond Nogar, published *The Wisdom of Evolution* (1963) in which he strove to make a case on scientific grounds for the admission of Darwinian evolution, excluding the human soul. Father Nogar admitted that the mechanism of Darwinian evolution, natural selection, is inadequate. But he looks for another such mechanism.

It is extremely difficult to see how a reconciliation can be effected between Darwinian natural selection and the doctrine of divine creation, i.e., how the all-wise Creator can be conceived as employing a mechanism designed by a human creator to dispense with the necessity of any designer in the explanation of the order and design in organic life, especially in face of the fact that Darwinian natural selection cannot be said to be an adequate mechanism for the explanation of the evolution of species either in Darwin's *Origin of Species*, or in any subsequent attempts.

It is hardly a convincing argument to say that although we cannot see how natural selection as presented by Darwin (or by anyone since) is a convincing or persuasive account of the origin of species, nevertheless it would be possible for the all-wise God to make natural selection work and to use it in his work of creation. If we follow the basic demands of our intellectual nature according to which purposive design can only be the work of intelligence, we must say that the reason Darwin could not make natural selection work successfully is that it is simply impossible to ascribe to blind chance what can be achieved only through intelligence—in the case of the species of living things throughout nature, what can only be achieved through the supreme intelligence of the Creator and Governor of nature. This is a *philosophical* insight; but Charles Darwin's *scientific* failure, in the *Origin*, to make natural selection explain the origin of species is not sur-

prising: no scientist can succeed in explaining nature if he violates this basic philosophical insight.

NOTE: The exclusive position of Darwinian evolution theory in the teaching of biology will have an effect much wider and deeper than the science of biology. The teaching of the Darwinian theory of natural selection is in effect the teaching of casualism, i.e., chance as the sole source of purpose-design — a philosophy diametrically opposed to the basic intellectual principle that order and design must be the work of intelligence — the principle in the light of which the inference is made from the order of the world of nature to the creative intelligence upon which such order depends — and the principle in the light of which order in human life is seen to demand intelligent reflection and responsible effort. The teaching of Darwinian evolutionary theory is by clear implication a steadily repeated negation of the natural order of intelligence, and a steady breaking down of basic natural convictions. The irrational glorification of chance at the heart of the Darwinian view of the world, daily taught and praised as the work of a great human genius, gradually finds a place in the mind and outlook of the student. Chance becomes more and more important in his reflection and his estimate of human issues of all kinds. He tends to distance himself more and more from the changeless verities expressed in metaphysical and moral principles that have undergirded the civilized advance of the Western world for centuries from the earliest days of Israel and also of the Greek *polis*. Under evolutionary influence he becomes less and less a man in the classical sense, and more and more a chance occurrence in a chance flow of events, whose only guidance is the present configuration of phenomena, with no light from beyond or above the process, and no convictions—either to burden him or console him—beyond the determination to be among the fittest who will survive, for a while, any way. This attitude—this lack of any sort of transcendent vision—is implied in the whole Darwinian approach. A principled secular humanism is among the casualties of the growth of the evolutionary mentality, which is as devastating as Freudianism in its drastic reductionism.

Chartres Cathedral

This story was recounted on 19th June, 1979, to Diana, Baroness Airey of Abingdon, widow of Airey Neave, DSO, OBE, MC, by Baron Jean de Blommaert, DSO who died in 1983. He was one of the many gallant secret agents who worked with Airey rescuing Allied airmen and agents in danger behind the lines.

In August 1944 the two men met at Chartres, planning to rescue more than 150 Allied airmen and escaped POWs hidden in the Forêt de Fréteval, and cared for at the risk of their lives by the local foresters. Patton's army was advancing at great speed and the retreating German army would surely have shot them if they were discovered.

Airey and Jean found the Place in front of the Cathedral crowded with American jeeps and troops, but when they returned in the evening, to their amazement, it was quite deserted except for three American tanks, and the sound of gunfire in the side streets. A frantic young Texan sergeant came up to Airey, and explained that German troops were said to be hiding in the spire of the beautiful Cathedral, and his Captain had returned with orders to blow up Chartres Cathedral.

Airey calmly went up to the Captain and asked if he could really justify opening fire on such a monument. He said, "My orders are to demolish rather than risk a single American Life".

Jean de Blommaert has recounted how Airey then replied, "I am in charge of Special Services in this sector, and this is a special case. *Wait five minutes before opening fire — no more.* I'll go and look myself, and wave my handkerchief if all is clear". Airey entered the Cathedral unarmed. Jean followed with his rifle at the ready.

Airey said "Keep your distance so we aren't a double target up this damned spiral staircase, and if you must shoot, try not to hit me".

There was no one there, and he waved his handkerchief to the troops below as arranged.

THE CATHEDRAL WAS SAVED.

Book Reviews

LIBERATION: TRUE & FALSE

Liberation Theology by James V. Schall, S.J.; Ignatius Press, Distribution Center, 15 Oakland Avenue, Harrison, NY 10528, USA; pp. 401; \$12.95.

The fault of liberation theology lies in its location of religious truth within the heart of a particular political and revolutionary process; the translation, thereby, of the transcendental into that which is temporal and time-bound. Under such circumstances, the health of Catholicism—to say nothing of its truth—becomes no more than a function of the pace of revolutionary change. Both are essentially relative. Christ is where the people are, striving for a better world; a new Heaven on a new earth. Neither is in any way likely. The reason is very clear. God's grace is assigned no part in the building of either.

Why, then, the onset of this brand of theology? What gave it birth? I have the thought that the answer may well be found in Latin America's past, for that is where the action is today. In the early days of that Continent the story was largely one of Catholicism planted down over vast areas in the wake of Spanish and Portuguese conquest and colonization; accorded special privileges in accordance with its temporal position; over the years going to sleep on the job, drifting, you might say, into a contentment with things as they were, which bred inevitably a certain stagnation. Pastoral duties were not neglected. But it entered very few clerical and religious heads that they were meant to include concern for the human condition. I am not laying blame here. Was it really very different anywhere else? We are all creatures of our time. Hindsight is indulged in only by fools and rather arrogant ones at that.

What you have had, then, in Latin America in recent years is by way of a delayed reaction on the part of the Church's younger clergy and religious against the passivity, in the face of peonage and poverty, that enfolded the clerical and religious establishments of that Continent for decades. Out of this reaction, I would suggest, liberation theology has been born. I have tried, somewhat tersely, to present its essence and its error in the first paragraph of

this brief review-article. Those wishing to learn more would do well to study carefully the pages of this book of which Father Schall is Editor and part Author. I would commend particularly his own opening contribution of approximately 130 pages. In this they will find much to reflect on. They will find more in the fourteen somewhat disparate essays that follow. Particularly important are the 80 pages of documentation that conclude this book. Immensely important here are the two Addresses of Pope John Paul II to the Latin American Episcopal Conference at Puebla in January/February, 1979.

Two thoughts kept passing through my mind as I worked my way through this book. In the first place, why did the priest-inventors of liberation theology — along with their missionary confreres from Europe who assisted them greatly in their task — work out what is in essence politicized, secularist “theology” and enthrone it as the driving force behind their efforts on behalf of South America’s dispossessed and poor? I ask why because there is *nothing* in the whole body of Catholic Social Teaching to prevent them from exercising now a major effort on behalf of South America’s poor in the name, not of the secular ideology to which they are reducing the Catholic Religion, but of the Catholic Church itself. In taking their present course, it seems to me that the liberation theologians have fallen for the Marxist canard which sees religion as the enemy of social reform; whereas it is, in fact, alone possessed of the dynamic that can ensure it. In the light of this indubitable fact, I can only assume that South America’s liberation theologians, whose sincerity I do not doubt, were either ignorant of Catholic Social Teaching—amongst other reasons, because they were never taught it; *or*, having been blocked in their first attempts at its application by Higher Clerical and Religious Authority (bedded by custom in a complacency that made them only too tolerant of an unjust and unacceptable *status quo*), determined that the only path open to them was to go their own way in their own fashion. They are in no way the first who have been confronted with this dilemma and responded in different fashion. I say no more.

Lastly, readers will find in this otherwise sound and good book one omission that appears as somewhat glaring.

I find amongst these essays not one that lays down very clearly, in positive and *concrete* terms, what precisely clergy and religious—confronted with a Latin American situation—should do, within the ambit of Catholic Social Teaching, to put it right. Where do they start and what do they do? The answer today—especially at those deadly Conferences that purport to deal with the subject—is usually in terms of what can be described fairly as high-sounding waffle. A great deal more than this is necessary if the battle is to be fought in the first place; then won.

—Paul Crane, S.J.

KÜNG'S FEET OF CLAY

On Being a Christian: The Hans Küng Debate by Leo Scheffczyk (E.T. by Peadar Mac Seumais; Four Courts Press, Dublin, 1982; 98 pp, paperback £2.75).

Hans Küng, the idol of the media, has feet of clay. That message comes through loud and clear in this book by Leo Scheffczyk.

Scheffczyk, formerly a colleague of Küng's at Tübingen, is now Professor of Dogmatic Theology at the University of Munich and, in the words of Bishop McNamara of Kerry, who wrote the preface to the English translation, "a theologian of the first rank whose own considerable contribution to theology is beyond question".

Küng's books have sold in their hundreds of thousands, and in the mind of the general public he ranks as one of the leading theologians of the day. But, as Scheffczyk makes clear, his writings do not stand up to critical examination by his peers.

In 1976, 11 prominent theologians, including such men as K. Rahner, von Balthasar, Grillmeier, W. Kasper and K. Lehmann, published a collection of essays, *Diskussion über H. Küng's "Christsein"*, which analysed Küng's more important errors in dogma, history of dogma and Biblical theology.

Küng did not deign to reply to their objections, but contented himself with comparing them to a football team

which has taken the field against a single opponent—adding, in typical vein, that they were supported by “an imposing number of zealous flag wavers and by the trumpet of the arch-conservative Catholic popular Press”.

When the German Hierarchy sought to ascertain his views on the divine sonship of Christ, he expressed himself in vague terms: “God Himself is near to us in Jesus; who, at work, spoke, acted and made a definitive revelation of Himself in Jesus”. The Hierarchy, finding this unsatisfactory, put him on the spot with three questions.

The first read: “Is Jesus Christ the uncreated eternal Son of God, consubstantial with the Father?” To this and other questions Küng did not reply, maintaining that, as Professor of Theology, he could not reasonably be asked to make a profession of faith, since he had never denied it.

Küng is not so much a theologian as a rhetorician, a skilful publicist of long exploded errors, which he can present to a literate public as a new departure in theology only because that public is uninformed in theological matters.

Part of his stock-in-trade is personal abuse of his opponents, as when he dismissed those who did not agree with him as “under-educated”.

This charge, Scheffczyk remarks, could be brought with more justice against Küng himself. For example, he begins his book *Does God Exist?* with an account of the philosophy of Descartes, as if Plato, Aristotle and Aquinas are not worth bothering with, and he shows no signs of being acquainted with modern Thomistic philosophy.

In his preface, Dr. McNamara expresses the hope that Scheffczyk's book will be widely read, adding that it contains a “devastating criticism” of Küng's theology. This is putting it mildly. When Scheffczyk has done with him, Küng's reputation as a theologian has been blown to smithereens.

The book has two appendices. The first is the Statement of the Sacred Congregation for the Doctrine of the Faith of December 15, 1979, and the second is the Statement of the German Hierarchy of January 7, 1980, read in all the churches of the country.

—G. H. Duggan, S.M.

THE GLORY OF TRUE ECUMENISM

Byzantium : City of Gold, City of Faith by Paul Hetherington and Werner Forman; Orbis Ltd., London, 1983; £10.00.

Ever since the Christian World split disastrously, its vanished glory has never ceased to haunt its erstwhile members. Curiously enough, most students of the problem presented it in terms of a fight between the "goodies" and the "baddies". Thus the latter, depending on the preconceived ideas of historians and on their nationality, could be Western Crusaders in general, or a particular crusade, or the "effete Emperors of Constantinople". Some of the best historians of the Byzance (Eastern Christendom) could not avoid their own national and thereby, anachronistic, slant in commenting on a millennial stretch of history. At the same time, the all-important problem of the material aspect of "Eastern Rome", of the filiation of its usages and ceremonies, was by-passed and distorted. Gibbon, with his massive distaste for Christianity, went to ridiculous extremes in blaming it for the downfall of the Roman Empire.

A splendid volume published recently in London largely fills this gap: it endeavours to present Byzance as it actually looked to its inhabitants and the strangers who visited it, privately and officially, in all its splendour and with all its inevitable human shortcomings. The work is a joint enterprise of English and German writers, a Czechoslovak printer and a group of excellent professional photographers. Jointly they have produced a convincing argument for the proposition that the scission of the Universal Church into its Eastern and Western halves was *the* universal calamity, even though neither lost their Apostolic Succession, and are thus properly presented in iconography as twin sets of quadruple cherubim adoring before the Throne of the Almighty.

The split, as is amply demonstrated in *Byzantium : City of Gold, City of Faith*, was by no means logical or inevitable. It was caused rather by a multiplicity of secondary factors, by an occasional waning of practical charity, and by a proliferation of various heresies of which Rome was the fertile breeding ground. In that city the roots of the

old pagan indigenous religion ran very deep. It was a farrago of primitive and cruel cults, integrated and institutionalised within the foundations of the State. Mystical accretion from the East endeavoured to bring consolation to the initiates. Orgiastic ceremonies flourished in secret. Romans in a literal sense were profoundly attached to the ancient beliefs of their forefathers, along with the institutions which were set up to foster and protect them. They saw a close connection between the grandeur of the Roman State and the coarse fables which enshrined its foundations.

Rome became the centre of Christendom directly after the proclamation of the Edict of Milan in 312 AD. At that time Constantine had already been reigning for six years. He was conscious of the unique eminence of his office, and of his personal responsibility for strengthening and developing the Roman Empire. But he had no emotional link with Rome, its antiquities and local traditions. Constantine was born in Nis—Naissus—a somewhat hellenised and slightly romanised provincial capital in the Balkans, one of several centres of this kind. By race, the first Christian Emperor of Rome was a "proto-Serbian"; a Thracian or an Illyrian, with no Roman or Latin blood in his veins. His ancestry helped him to approach the problem of safety and solidarity of the capital of the Empire dispassionately.

The problem of the personal religious beliefs of Constantine at this stage was largely immaterial. Christianity has played a decisive part in his favour, and he was determined that the Roman Empire should remain firmly Christian as well as Roman, administratively and militarily. Rome would hardly be the best central point for a world-wide organisation of this kind: the Seven Hills on the Tiber had too many links with past centuries of pagan divinities and their votaries who had ruled "the City and the World" for so many centuries. From a pragmatic point of view — under these circumstances, Christianity could easily merge into the background of existing Oriental cults.

This consideration was the principal argument which prompted the Serbian Emperor of the Roman Empire to move its site from the banks of the Tiber, while keeping its political and military character intact. The new capital was named "New Rome" by imperial decree. Latin con-

continued to be its official language, while the titles of the heads of the administration and their decrees were drafted in Latin, or "Roman".

The site of "New Rome" was chosen on strategic and economic grounds. The ancient, minor Greek city-state of Byzance on the Bosphorus became overnight, by an Imperial Ordinance, "New Rome", the hypostatis or continuation of the old one, and just as authentic.

It was inaugurated on May 15th, 330, and fell to the Turk on May 29th, 1453. Thus the "New Rome" existed for 1123 years and 18 days. It became "Constantinople" gradually and over a long period of time. By the end of the tenth century the City had become orientalised and hellenised. Its inhabitants called themselves "Romaioi"—Romans.

In 395 AD, Theodosius the Great divided the Empire into a "Western" wing with a capital in Milan, and an "Eastern" administered from Byzance-Constantinople. The "New Rome" of Constantine socially and culturally developed an identity of its own, whilst never forgetting its imperial "Roman" heritage.

The Popes remained in Rome. Yet one of the first seven General Synods of the Church was held in the "Eternal City", whilst three—2nd, 5th and 6th—were convened in Constantinople.

As its influence spread to the North and the East, Constantinople became known among the newly converted Slavs as Tsaregrad—the City of the Emperor. The Eastern, or Byzantine, Empire lived during the eleven centuries of its existence through periods of glory interspersed with calamities and disasters. The maintenance of imperial unity was the supreme duty of the emperors. Misunderstandings between Greek and Latin bishops were deplored when they occurred, as they did particularly in the missionary field, in Moravia, Hungary, the Polish principalities and the territory of the Duchy of Kiev. In the course of the centuries of the Eastern Empire's existence the relations between the Holy See and the Emperors were, most unhappily, far from invariably happy. In fact, their dissensions often caused sorrow and dismay amongst Christians. But these were "family" dissensions within the "*oikumene*". They

did not signify that unity was abandoned or adulterated by acceptance of heretic Bogomils or Monophysites in the Christian family, to say nothing of the ultimate abomination of Islam.

There was no theological reason why Constantinople should have fallen when it did. More prosaically, in the mid-fifteenth century Eastern Rome was broke financially. Its navy was far superior to anything afloat at the time since it was equipped with "Greek Fire", jets of burning liquid. The double defensive walls of Constantinople itself were designed and built by the best craftsmen and architects of the age. They would have been unbreakable but for the Turks overbidding the Byzantines for the purchase of the stone-crushing cannon, the ultimate "anti-siege weapon" of that period. The criminal muddle of the Fourth Crusade had depleted the Imperial Treasury for two centuries. When the Turks prepared for what was to be the last storming of Constantinople, it was known that a Hungarian gunsmith by the name of Urban had invented a siege cannon of exceptional ballistic properties, capable of breaching the strongest fortifications known at that time. The invention of Urban was no secret, and the price which he demanded from any prospective customer was exorbitant. But the Emperor had available no ready cash; he could not raise appropriate credits in the West in general and from among the usurers of Venice in particular. Thus it was that on Black Tuesday 1453 Urban's cannons, purchased by the Turks, broke the walls of Constantinople, which then fell to the infidel. This did not appear immediately as the end of the Eastern Roman Empire. Isolated outposts of Constantinople in Trebizond and in the Peloponnese fought a delaying action for over a century. Western reaction to this extended Moslem threat was chaotic. The Turks were finally checked at sea at Lepanto in 1570. A century later they were shattered on land by King John III of Poland and Prince Eugene of Savoy. By that time, the last flickerings of the Eastern Empire had died out. The last mutation of the Western Empire—the Holy Roman Empire of the Germanic Nation—was finished off, in its turn, by Napoleon, the trustee of the French Revolution.

—Czeslaw Jesman